

RECONCILIATION

A Jewish –Gentile issue facing the Church today

by Martin J. Waldman

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I. Introduction

The Church today is experiencing renewal. This renewal is evident in prayer movements, Bible study fellowships, home-groups, local revival, stadium events such as Promise Keepers, global reconciliation movements and increased evangelistic efforts resulting in widespread acceptance of the gospel. One evidence of renewal within the Church, however, has gone largely unnoticed. It is the revival of the Messianic Jewish community: Jews (Rom. 9:4, Israelites) who have accepted the gospel and chosen to remain identifiably Jewish.^{1} (Rom. 11:15,23) This type of revival has not occurred for nearly 2000 years, and is especially pertinent to the Church today.

The revival of the Messianic Jewish community parallels the rebirth of the nation of Israel. The first century Jewish believers began to wane in presence and power after the destruction of Jerusalem's Temple in 70 AD, and further after the final Jewish dispersion in 135 AD. Historically, no other people on the face of the earth have been dispersed into the nations for almost two thousand years, maintained a distinct identity, and ultimately regathered and reformed as a nation in their ancient land. Just as God has chosen to restore Israel as a nation in this moment of history, so He has likewise chosen to revive the Messianic Jewish community of the first century^{2} Though Messianic Jews are small in number, this community is beginning to impact the Church with a magnitude far beyond its size. These Jewish followers of Jesus represent the origins of the Church, and as such will deeply affect the future of all believers.

This paper addresses the Jewish roots of Christianity, antisemitic roots that invaded the early Church and have remained, and the need for repentance and reconciliation. It concludes with *Toward Jerusalem Council II*, a modern-day effort to reconcile the Jewish and Gentile segments in the Body of Messiah. First, however, the paper presents a glimpse of the author's background and perspective.

II. Background & Perspective

I am Jewish, the son of holocaust survivors, and was reared in a traditional Jewish home. As a young man, my Jewish mind did not think in terms of a *personal savior*, but rather in terms of the Messiah of Israel, who would deal corporately with the nation of Israel and with the nations of the world. When I read the New Testament for the first time, God spoke to me about returning to the God of my fathers - the God of Abraham, Isaac, and Jacob - who is the glory of Israel and has become a light to the nations. Through a set of unique and supernaturally orchestrated circumstances I was brought to a saving knowledge of Jesus (Yeshua){3} as the one whom God sent to provide atonement for my sin. When the veil was lifted from my eyes, I also recognized Yeshua as the true Messiah of Israel and Redeemer of my Jewish brothers. Up to this point, I had believed that Jesus Christ was the God of the Christians only.

When I became a believer, in 1975, I thought that I was the only Jew in the world who had accepted Jesus by faith. Being quite aware of the prevailing sentiment which existed between the Christian and Jewish communities, the decision to believe in Jesus as the true Messiah was an agonizing one. After all, I was raised to believe that Christians hated us (the Jews) and that the "Christian" community had participated in the persecution and murder of my ancestors.{4} I also knew that my own Jewish brethren (including my family) would surely exclude me from the community in which I was raised. Indeed, I was ostracized and continue to pay the price of rejection for my faith in Yeshua. My parents came very close to disowning me and even considered me dead in their eyes. Traditional Rabbis accused me of being everything from a heretic or a *meshumad*, (apostate, traitor) to "worse than a Nazi." Most of my friends and family members in the Jewish community just considered me *meshugge*, (crazy) and wanted no further contact with me. I took comfort in the fact that the God of Israel is the same God to whom millions of Gentiles had turned. Although I was generally welcomed into the Church I soon discovered that my desire to remain identifiably Jewish in my faith was not only discouraged, but often times brought confusion and even accusations of "judaizing." As a new Jewish follower of Jesus, I was experiencing an identity crisis that would not go away.

In the 1970's, I knew nothing about a Messianic Jewish Movement. Instead, I was thrust into the world of Christianity which, for me was a completely foreign environment. Was I Jewish, or was I Christian? Did I belong to the Jewish community or the Christian community (the Church)? How could I express my faith in Yeshua the Messiah in the Jewish community? How could I express my Jewishness in the Christian community? How could Christians and Jews relate to one another? The answers to these and other related questions have continued to occupy my thoughts throughout my walk with our Messiah. Through prayer, study of the Word and personal life experience, God has been faithful to reveal to me some of the answers reflected in this paper.

III. Historic Issues: Jewish Roots of Christianity

From a biblical perspective, Christianity was birthed out of first century Judaism. Yeshua said, "... salvation is from the Jews." (John 4:22) This short phrase from John's gospel reveals that the origin of salvation is found in a particular people group known as the Jews. The Jewish people and the Jewish religion of the day cannot be separated. Although there were occasions when Yeshua rebuked Jewish leaders for certain traditions, which were hypocritical and conflicted with the Torah, He also lived within that very same framework. He was diligent to observe the Torah, to attend synagogue on Saturdays and to fulfill every requirement of the Law, including going up to Jerusalem to celebrate the appointed *aliyah* (pilgrimage) feast days. We must not separate Yeshua's origins from the Jewish people or from Judaism.

Paul reiterates the fact that Jesus' origins are Jewish and the idea that salvation is from the Jews in Romans 9:1-5. In that passage, he relates to his kinsmen according to the flesh who are Israelites. To these natural Israelites belong all the elements of salvation: the adoption, the glory, the covenants, the Word (Law), the service, the promises, the patriarchs, and the Messiah. Apart from the fact that God irrevocably chose the Jews, (Rom. 11:28-29), they were the only ones expecting a Messiah who would be God's salvation. The Gentiles were completely pagan, except for a small number of God-fearers, such as Cornelius and those Gentiles who attended Jewish synagogues. For the most part the Gentiles were far away from God, and without any Messianic hope in the world. This fact is reflected in Ephesians 2:12:

... Remember that you were at that time separate from Messiah, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world.

Although salvation is from the Jews, and the Jews were the only people expecting the Messiah, God has always had a plan that would reach beyond Israel. Isaiah tells us that the Messiah would not only be the glory of Israel, but would also be a light to the nations. (Is. 49:5-6) In a somewhat mysterious and even redemptive manner, Israel stumbled over the "Chief Cornerstone" (Messiah){5} so that the gospel could go out to the Gentiles. Israel stumbled, but did not fall.{6}

The book of Acts provides us with a wonderful glimpse of the first-century Church. The leadership of the early Church was completely Jewish. When the apostles and elders who were in Jerusalem heard that Peter had gone to the Gentiles, they took issue with him. A great debate arose until Peter was able to satisfactorily explain that God was doing a new work beyond the household of Israel. Their response came in Acts 11:18: "...Well, then, God has granted to the Gentiles also the repentance that leads to life."

This new work continued through a young rabbi named Saul of Tarsus. Contrary to the opinion of many Christians through the centuries, Paul maintained a Jewish identity and lifestyle. Like Yeshua, he rejected traditions that were contrary to the word of God and the work of Messiah; however, he continued to observe Jewish feast days as well as other biblically based Jewish practices. As a very experienced missionary who had faithfully served the Lord for many years, Paul returned to Jerusalem after his third missionary journey to celebrate the feast of Shavuot. (Pentecost, Acts 20:16) He was received by the elders of the Church, who glorified God when they heard about what God had done among the Gentiles through Paul's ministry. The elders pointed out the fact

that there were many thousands of Jews who believed in Yeshua and were also zealous for the Law. (Acts 21:20) These Jews had been told that Paul had forsaken Moses and was teaching the Jewish believers of the Diaspora to forsake their Jewish customs as well. In order to dispel the false rumor, Paul submitted to the leadership in Jerusalem, therefore proving that he "walked orderly, keeping the Torah." (Acts 21:15-26)

The early Church related closely to its Jewish roots, and even practiced systematic giving of their finances to the Messianic Jewish community in Israel. (Rom. 15:25-27) In fact, recent scholarship has argued for an early Church among the Gentiles that was very Jewish in orientation and practice.^{7} These practices would have been in accordance with the ruling of Acts 15, known as the Jerusalem Council.

The reason for this discussion is not necessarily the restoration of Jewish practices and customs to the Church at large. Rather, it is to illuminate the fact that global redemption and restoration of the world depends on God's original plan to rightly relate Jews and Gentiles in the Body of Messiah. The apostle Paul clearly taught a "one new man" concept in his letters to the churches. In Ephesians 2, Paul states:

"He (Yeshua) Himself, is our peace, who made both groups (Jews and Gentiles) into one and broke down the barrier of the dividing wall ... that in Himself, He might make the two into one new man, thus establishing peace, and might reconcile them both in one new body." (Eph. 2:14-16)

Again, he speaks to the Gentiles, saying, "... you are fellow citizens with the saints." The saints in this context were Jewish believers. The point of Paul's discussion is that God wanted to create a holy temple made up of Jewish and Gentile believers that would be a dwelling place of God in the spirit. In other words, this dwelling place of God is built out of both Jewish and Gentile "living stones."

IV. Roots of Antisemitism in the Church

A plot to undermine this "one new man" concept was systematically introduced as one of the primary schemes of the devil. Satan hates Israel because she brought forth the Redeemer of mankind. He especially hates the saved remnant of Israel because they maintain a testimony of true Jewish identity in Yeshua. (Rev. 12:17) Since Satan's schemes are thwarted by the power of Yeshua's blood, and believers are called to walk in the humility of that fact, the enemy's entrée into the Christian's life is through arrogance and pride. Perhaps the exclusivity of the Messianic Jews caused a negative reaction among Gentile believers, but there were early signs in the Church of arrogance toward the Messianic Jewish community. Paul addressed this arrogant attitude in his letter to the Romans.

In Romans 11:18, Paul said, "do not be arrogant toward the branches." In this particular passage, we know that Paul is addressing the Gentile believers in Rome with very clear instructions: "do not be arrogant." The branches in this context can be identified with the Jewish community in general and the Messianic Jewish community in particular. Paul realized through personal pain and grief that many of his Jewish brethren had been cut off from the olive tree, or the household of faith within Israel. He continued, however, to hold fast to the belief and hope that the natural branches would one day be grafted again into their own olive tree. When Paul says, "their own olive tree," he is making a theological statement that excludes all forms of replacement theology - the belief that Israel has been displaced by the Church. Rather, Gentile believers were called to make Israel jealous and to show the Jewish people mercy. (Rom. 11:11,31)

The perpetuity of the Messianic Jewish community was part of Paul's theology. As much as Paul grieved over Israel's unbelief,{8} he did not create a theology out of his personal desire to see Israel recovered. Rather, his theology was based on the prophetic revelation of God's plan to redeem all mankind. "My house will be called a house of prayer for all the peoples." (Is. 56:7) Again, Isaiah says, "Let not the foreigner who has joined himself to the Lord say, 'the Lord will surely separate me from His people.'" (Is. 56:3) The prophetic point is that God would indeed gather people from all the nations who would join themselves to the household of Israel. Those who were once excluded from the commonwealth of Israel have been brought near in Yeshua the Messiah. (Eph. 2:13)

Paul's "one new man" includes both Gentiles and Jews in the fullest redemptive plan of salvation. Any theology that replaces or displaces Israel in the plan of God is the antithesis of the biblical view of salvation. Paul states that the gifts and the calling of God upon Israel are irrevocable: God will not redeem mankind apart from Israel. Israel's redemptive role is explained in Romans 11:12, 15:

If their transgression be riches for the world, and their failure be riches for the Gentiles, how much more will their fulfillment be? ... If their rejection be the reconciliation of the world, what will their acceptance be, but life from the dead?

Paul strongly addressed the issue of arrogance in the Church because he realized that Christian arrogance would thwart the underlying revelation of God. Continued arrogance in early Christianity led to the rejection of God's irrevocable call on Israel, and gave rise to antisemitism in the Church that further blinded both Christians and Jews to the mystery of God.{9} This blinding arrogance became a stronghold that hovers over the

Church even until today.^{10} The ante-Nicene leaders of the Church also viewed the Messianic Jewish community with arrogance, in direct opposition to scripture. John Chrysostom (347-407 AD) vehemently decried the Jews, preaching hatred of the Jews in the Church of Antioch.^{11} Ironically, this is the same church where Paul brought the message of liberty and grace for the Gentiles from the Jewish leaders of Jerusalem. Concerning Messianic Jews, Chrysostom's contemporary, Jerome^{12} (340-420 AD) emphatically stated "While they will be both Jews and Christians, they are neither Jews nor Christians." Simply stated, "you cannot be both Jewish and Christian." In this one statement, we find the only point of historic agreement between the general Jewish community and the Christian community. This point of agreement represents one of the major demonic strongholds that has hindered the healthy growth of the Romans 11 olive tree and has oppressed the Messianic Jewish movement.

After the destruction of the Temple in Jerusalem in 70 AD, the center of Judaism moved to a small town called Yavneh. The Rabbinic Council of Yavneh was formed, and in the late first century formally declared Messianic Jews to be heretics, a sentiment which prevails in the Jewish mindset today. This declaration dealt a devastating blow to many Jewish families consisting of both believing and non-believing members. Large numbers of Messianic Jews were forced to leave the synagogue and form separate Messianic communities. Some of these Jewish believers migrated to cities outside of Israel, where they formed congregations with Gentile believers. Over time, as anti-Messianic sentiment grew within Gentile Christianity, fellowship between Jewish and Gentile followers of the Messiah drastically decreased. As a result, Jews who believed in Jesus and desired to maintain a Jewish lifestyle were excluded from both communities. This effectively isolated the Messianic Jewish community by cutting off natural ties to their Jewish brethren and spiritual ties to their Christian brethren. Jews who gave up their faith in Jesus were received back into the Jewish community, and Jews who abandoned their Jewish identity were suspiciously received into the Gentile Christian community. The Church's antisemitic position would thrust western civilization into a thousand years of darkness known as the "Dark Ages."

As the early Church councils convened, they brought forth declarations revealing a growing anti-Messianic Jewish bias. These edicts have never been repealed even to the present day. By the time of the second Nicene council in the eighth century, Jewish life in Jesus was officially banned.

Because those from the Hebrew religion have been deceived, they seem to mock Christ as God, pretending to become Christians, but they deny him as they openly and secretly keep the Sabbath and follow other practices in the manner of the Jews. We determine that they are not to be received into communion, nor into prayer, nor in the Church, but the Hebrews are manifestly according to their own religion: their children are not to be baptized; nor is a slave to be purchased or acquired. But if anyone of them will convert out of a sincere faith and heart and will make a profession of faith with all his heart, disclosing their customs and practices so that others might be exposed and corrected, he is to be received and baptized, and also his children; but indeed we decree that they are to be observed so that they depart from Hebrew practices, otherwise they are not to be admitted at all.^{13}

The strong opposition to the Messianic Jewish community opened the door for aggressive Christian antisemitism toward the general Jewish community. In the centuries that followed, the progression of anti-Jewish sentiment in the Church resulted in persecution

and death for millions of Jewish people through Crusades, Inquisitions, pogroms and ultimately the holocaust.^{14} The traditional Jewish community, as well as Messianic Jews, were targeted in these acts of violence. The Messianic Jewish community was designed by God to be the bridge of love and understanding between Christians and Jews. With the demise of the believing Jews in the seventh century came a chasm of misunderstanding and suspicion.

God's call on the Church was to make the Jewish people jealous. (Rom. 11:11) Instead, history proves that Christian approaches to convert Jews have in reality driven them away from their Messiah. The modern Messianic community has been accused of rebuilding "the wall of partition," but in reality, the barrier of the dividing wall between Jewish and Gentile Christians had already been rebuilt throughout history - the very wall that was broken down by the blood of our Messiah Yeshua. (Eph. 2:14)

Many Protestants today disclaim any connection to the historic Church and its decrees against the Jews. However, Martin Luther, one of the most famous fathers of the Protestant Church, was virulently antisemitic, and wrote a number of treatises against the Jews. One short quote from his treatise, *"On the Jews and Their Lies,"* states:

What then shall we Christians do with this damned, rejected race of Jews?...we cannot tolerate them if we do not wish to share in their lies, curses and blasphemy.... First, set fire to their synagogues.... I advise that their houses also be razed and destroyed....

It is interesting to note that Adolph Hitler quoted Luther in his book, *Mein Kampf*, and used these writings as justification that his plan of Jewish genocide was the work of God.

The Church has also propagated a more subtle form of antisemitism through particular doctrines such as replacement theology and dual-covenant theology. Replacement theology disregards Israel's chosenness as well as its irrevocable calling by God. (Rom 11:28-29) "The Church is Israel" has been the theological position of the Roman Catholic Church and was further adopted by John Calvin as well as other Reformers. Many Christians hold this theology today even though it is a ploy of the enemy to divert attention away from the fact that God is faithfully grafting the Jewish branches of Romans 11 back into their own olive tree.

Dual-covenant theology disregards the need for Jewish people to receive Yeshua as their Messiah, stating that they are saved through their father Abraham. Many Christian Zionists and other well-meaning Christians who want to build a bridge of communication with the Jewish community have adopted dual-covenant theology. This insidious doctrine robs the Jewish people of salvation in their own Messiah. It also magnetically draws the Jewish and Christian communities back to the original stronghold of agreement that a Jew cannot remain Jewish and believe in Jesus. That stronghold rejects the validity of the Messianic Jewish community.

V. Need for Reconciliation

The issue of reconciliation between Jews and Gentiles in the Body of Messiah addresses the original wound in the Church. That original wound is the schism between Jewish and Gentile followers of the Messiah. In giving His Son Yeshua, God the Father purposed to create a people who would not only be reconciled to Him, but also to one another.{15}

In the context of Ephesians chapters 2 and 3, God is building His living and holy temple out of two groups that were formerly at enmity with one another. This was part of the mystery that God revealed through the apostle Paul. This mystery was hidden from ancient times, but found fruition in the death and resurrection of Jesus, the Jewish Messiah and Savior of the world. Jewish/Gentile unity was God's eternal purpose, and when rightly related to one another, the Church would reveal the manifold wisdom of God to the rulers and the authorities in the heaven lies. The true miracle of unity between Messianic Jews and Christians is not found in the diluting of identity, but rather in finding peace through the blood of Messiah.

Paul makes the case for spiritual unity in Galatians 3:28: "There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female, for you are all one in Messiah Yeshua." While we strive for spiritual unity, we must also recognize that there are certainly differences between male and female, slave and free. Spiritual unity never nullifies the fact that there are physical and functional differences, whether between male and female or between Jew and Gentile.

The gaping wound of the schism between Jews and Gentiles represents the "granddaddy" of all wounds in the Body of Messiah. All other wounds of division in the Church stem from this original wound. Because the Church had grown to believe that it superseded Israel and Messianic Judaism, the spirit of supersessionism has plagued Christianity through the ages. The Orthodox Church believes that the Roman Catholic Church is in rebellion. The Roman Catholic Church has always viewed the Protestants as religious rebels. The many denominations and divisions in the Protestant Church are primarily the result of one group of Christians superseding an existing group because they have found a "more pure way." Supersessionism essentially nullifies the promise of God to the previous group. The re-emergence in our day of the Messianic Jewish community is the provision of God to address this great wound of division so that true healing can be brought to the Church.

Ancient strongholds of hatred, division and edicts against Jewish believers have hovered over the Church for the past eighteen hundred years. These strongholds are directly connected to the original division between the Jewish and Gentile segments of the Body. As previously presented, Paul simply calls it "arrogance." Arrogance has no room in the Body of Messiah, because God has shut up all, Jews and Gentiles alike, in disobedience that He might show mercy to all. (Rom. 11:32) Arrogance does not show mercy. This stronghold has manifested itself through the Church in a number of ways: an antisemitic spirit, a tremendous hatred between Jews and Christians, a blindness to the prophetic purpose for the saved remnant of Israel,{16} and hatred and infighting among Christians who are supposed to be known by their love for one another. The arrogance must be replaced with genuine repentance and humility.

VI. Toward Jerusalem Council II

The need for, and approach to, reconciliation are directly addressed through an initiative called *Toward Jerusalem Council II* (TJC-2).^{17} Toward Jerusalem Council II is a vision to repair and heal the breach between Jewish and Gentile believers in Yeshua dating from the first centuries of the Church, and to do so (primarily) through humility, prayer and repentance. In order to achieve this reconciliation, a gathering of cross-denominational representatives, both Gentile and Jewish, from around the world will convene in Jerusalem, the city of our King, to pray for and affirm the specific goals put forth in the TJC-2 vision statement. Toward Jerusalem Council II, is, first of all, a movement of prayer. Before convening in Jerusalem, smaller prayer journeys to prepare the way are taking place.

A steering committee of fifteen men (8 Gentiles and 7 Jews) has formed to carry out this God-given vision of reconciliation. The Jewish brothers include present leaders of the main Messianic organizations from the United States and Israel. The Gentile brothers include Christian leaders from both traditional and Evangelical churches. Through much pain and many tears of confession and repentance among ourselves, God did the deep work of reconciliation and healing in our group. Because of this wonderful work of the Holy Spirit in forming us into "one new man," God has sent us out as ministers of reconciliation to His Body.

Our primary task has been to fast and pray. Thus far we have made several trips to Europe in an effort to share this vision with the historic Church. God has moved mightily in our journeys. Our last visit was to Spain, where we interceded in the very places where Church councils issued historic anti-Messianic Jewish edicts. We have already begun to see fruit through these initial efforts. Catholic and Protestant leaders who have lived in enmity with one another broke down in repentance and reconciliation. God is also giving us favor to establish relationships with high officials in the historic Church who have shown great interest and support for this initiative. We are hoping ultimately to see the convening of a second Jerusalem Council in which Jews and Gentiles will unite as one new man to re-establish peace in the Body of Messiah.

VII. Conclusion

Although this paper has touched on many Jewish - Gentile issues the Church faces today, the primary issue is reconciliation. The Church must come to grips with the idea of historical, corporate repentance. The obligation for repentance and reconciliation falls on all Christians. However, it may be argued that an even greater responsibility lies with the historic churches, because they were the first to offend, and because of the high claims that they make for their apostolic character.{18}

The ultimate goal for these historic churches includes the recanting of historic edicts and positions. The Roman Catholic Church began this with Vatican II, and has progressed in a positive manner.{19} The Lord opened the door for our TJC-2 committee to meet with high officials of the Roman Catholic Church, who received us with great favor. Two primary theologians of the Orthodox Church have also responded very positively to a TJC-2 delegation. Although they had never met a Messianic Jew, nor heard of our community, they expressed to us that their scriptural studies led them to a great expectation of our appearing.

Many evangelical leaders, both in the US and abroad, have likewise encouraged the vision of TJC-2. The Messianic Jewish community is currently being recognized by major Protestant denominations as well as para-Church organizations such as Promise Keepers, AD 2000 and Beyond, and the International Reconciliation Coalition.

Where do we go from here? A great debt is owed to the early Jewish believers, who, through great self-sacrifice and even death, took the gospel to the Gentiles. It is my belief that the Church should encourage and help to re-establish the Messianic Jewish community.{20} Our community is, in many respects, still young and needs to be nurtured by the Church. We need to be encouraged to continue following Jesus as Jews. It remains all too easy to slip back into traditional Judaism, or join the ranks of traditional Christianity. Either way, we lose our testimony of God's faithfulness in keeping His promise to restore the "natural branches" to their own olive tree.{21}

The Evangelical Church as well as the historic Church needs to recognize the fact that Christianity has lived in denial of its true historic roots in Judaism, and that in resurrecting the Messianic Jewish community, God has begun to restore Jewish roots to the Church. Our Messianic Jewish community will once again take up its commission to be a light to the Gentiles as we accept our role as the saved remnant of Israel. (Acts 13:44-47) The great purpose in the re-emergence of the Messianic Jewish Movement is the revival of the Church and the restoration of the Body of Messiah. According to Acts 3:19-21, times of refreshment will accompany the return of the Jews. Messiah said that He would return when the Jewish people return to Him. (Matt. 23:39) However one measures the goodness of God's grace now, it will be better when Israel returns to their Messiah,{22} (Rom. 11:12, 15) for then, Israel will be the "light" to the nations that God intended.

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ENDNOTES

{1} See appendix A of this paper, [The Rise of Messianic Judaism](#), by Peter Hocken

{2} See appendix B of this paper, [Congregational Movement of God](#), by Elliot Klayman

{3} "Yeshua" is a Hebrew word meaning "salvation." It is Jesus' true Hebrew name. Messianic Jews call Him Yeshua because it points us back to our Jewish roots as well as the Hebraic roots of the New Testament.

{4} The historic Church had perpetrated horrible acts of persecution against our people in the name of "Christ" and considered the Jews a God-forsaken people who represented the devil. During the Crusades our women were raped, our men were murdered and our children were kidnapped or killed. Similar acts of violence were committed against the Jews during the Spanish Inquisition and later in the pogroms of Russia. These acts of hostility were committed by people who called themselves Christians. Since my parents and many of their friends were survivors of the holocaust, I had also grown up with eyewitness stories of Nazi sympathizers surrounding a synagogue while carrying crosses and shouting anti-Jewish obscenities, then burning the synagogue down with the worshippers still inside.

{5} Psalm 118:22-23: "The stone which the builders rejected has become the chief cornerstone. This is the LORD's doing; it is marvelous in our eyes."

{6} Romans 11:11, 28-29: "I say then, they did not stumble so as to fall, did they? May it never be! But by their transgression salvation has come to the Gentiles, to make them jealous." "From the standpoint of the gospel they are enemies for your sake, but from the standpoint of God's choice they are beloved for the sake of the fathers; for the gifts and the calling of God are irrevocable."

{7} See *The Mystery of Romans*, Mark D. Nanos; *Restoring the Jewishness of the Gospel*, Dr. David Stern; *Jewish Roots*, Dr. Daniel C. Juster.

{8} Romans 9:1-5: "I am telling the truth in Christ, I am not lying, my conscience bearing me witness in the Holy Spirit, that I have great sorrow and unceasing grief in my heart. For I could wish that I myself were accursed, separated from Christ for the sake of my brethren, my kinsmen according to the flesh, who are Israelites, to whom belongs the adoption as sons and the glory and the covenants and the giving of the Law and the temple service and the promises, whose are the fathers, and from whom is the Christ according to the flesh, who is over all, God blessed forever. Amen."

{9} The mystery of God in this paper is referenced in Ephesians 3. Paul's understanding of God's provision for the Gentiles as co-heirs with Israel is the mystery revealed. Previously, all of God's redemptive promises had been exclusively for the nation of Israel, but through Yeshua's blood, Gentiles were brought into the commonwealth of Israel and became fellow partakers of the promise.

{10} "In a show of opposition to Jewish customs, the second century Church fasted twice a week on Wednesday and Friday in contrast to the Jews, who fasted on Monday and Thursday." *Didache 8:1* (see also Luke 18:12).

{11} In his *Orations against the Jews*, Chrysostom accuses the Jews of being "godless, idolaters, pedicides, stoning the prophets and committing ten thousand horrors." He describes Jews as enemies and killers of God, even using the term *decide* to describe their acts. Chrysostom is still studied in seminaries, and his writings are considered part of the Holy Tradition in the Eastern Orthodox Church, second in authority only to scripture itself.

{12} "Jerome was regularly in contact with Jews, but his attitude toward them and the Law of Israel was the one that was prevalent among the members of the Church in his generation. He had a completely negative attitude toward the observances of both the early Christians, and the Jews who converted to Christianity." *Encyclopedia Judaica*, Vol. 9, p. 1378.

{13} Nicene II Council, Canon VIII, AD 787.

{14} See appendix C, [a comparison of Canon law and Nazi measures](#), *Christian Antisemitism, A History of Hate*, William Nichols, pp. 204-206. See also, *Our Hands are Stained With Blood*, Dr. Michael Brown.

{15} From a biblical perspective, there are only two types of people: Jews and Gentiles - Israel and the nations. God commanded Jews to be holy and separate from the practices of the nations. (Dt. 12:29-30; Ex. 23:32; Isa. 52:11) Because of the demands of the Torah, Jews have always remained separate from the Gentiles. This separation has focused much Christian suspicion on the Jews and has resulted in great enmity between the two groups. (See also the New Testament application found in 2 Corinthians 6:14-17.)

{16} The prophetic purpose of Messianic Jews includes bringing the light of Messiah to the nations. Also, Jesus indicated that His return is directly connected to a Jewish welcome back to Jerusalem. (Matt. 23:39)

{17} See appendix D, Toward Jerusalem Council II, vision statement.

{18} *The Strategy of the Spirit?* Peter Hocken, p. 232. Eagle Publishing House, Guildford, Surrey England, 1966.

{19} The Roman Catholic Church is gradually repenting of its past atrocities to the Jewish people and becoming aware of its Jewish roots. In fact, Cardinal Jean-Marie Lustiger, a Jewish convert to Catholicism, stated unequivocally: "By embracing Christianity, I have not denied that I am Jewish. I wish that Christians would not forget that they have been grafted on to a single root. And that root is Israel. And the root remains."

{20} Romans 15:25-27: "but now, I am going to Jerusalem serving the saints. For Macedonia and Achaia have been pleased to make a contribution for the poor among the saints in Jerusalem. Yes, they were pleased to do so, and they are indebted to them. For if the Gentiles have shared in their spiritual things, they are indebted to minister to them also in material things."

{21} Romans 11:24-26a: "For if you were cut off from what is by nature a wild olive tree, and were grafted contrary to nature into a cultivated olive tree, how much more will these who are the natural branches be grafted into their own olive tree? For I do not

want you, brethren, to be uninformed of this mystery - so that you will not be wise in your own estimation - that a partial hardening has happened to Israel until the fullness of the Gentiles has come in; and so all Israel will be saved..."

{22} This paper has briefly attempted to express the need for reconciliation between the Gentile and Jewish segments of Messiah's Body, but on behalf of the Messianic Jewish community I would like to express my gratitude and thankfulness to the faithful remnant of the Church who have reached out to our Jewish people (especially the Messianic Jews) with the love of God.